THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—ACTS XXII: 16.

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DISCOURSE BY PRESIDENT JOSEPH F. SMITH.

THE following discourse was delivered by President Joseph F. Smith, at the Oneida Stake Conference, Franklin, Idaho, January 20, 1895:

We have had some excellent, practical remarks and counsel during the day, and I suppose practical instruction is really what we need. We are a practical people, and the work that we are engaged in is not a theory only; it is not merely spiritual; it is both temporal and spiritual, and practical as well as theoretical. When we speak of this great latter-day work, we do not speak of it as a theory: we characterize it as the work of God. It is a work, and it requires work to keep pace with it and to accomplish the purpose that God had in view in restoring the Gospel to the earth in this dispensation—not a mere belief or volition of the will, not mere ideas and theories, eloquent sermons, and that kind of thing. All these may be nice in their place, and may not be out of place; for it is soul-inspiring sometimes to listen to eloquence, and pleasing to hear the enunciation of well-chosen words in a discourse; but the great thing that lies before us as a people is the practical salvation of our souls—and that means the body and the spirit. In one of the revelations it is declared that the body and spirit constitute the soul of man. The body without the spirit is dead; the spirit without the body is not perfect, because to be perfect we must be conformed to the likeness of Jesus Christ. He was perfect, He possesses a body as well as a spirit, an immortal body, not one that will again suffer death. It possesses the elements of eternal existence—an existence equal to that of the spirit, which will live throughout the countless ages of eternity. Therefore, what we want is an immortal body joined with an immortal spirit, which together shall constitute an immortal soul, in the image of God, and possessing the attributes of God, and also His favor. It will not avail

man to have an immortal body and an immortal spirit, joined together as an eternal being, unless he also possesses the favor of God; for unless men possess His favor and are permitted to dwell with Him and enjoy the glory of His presence, there is no more progression for them; they come to a full stop. This is the doctrine of the Bible; it is the doctrine of the Book of Mormon and of the Book of Doctrine and Covenants. In brief, it is the doctrine of Jesus Christ. We are plainly and emphatically told in these books that the spirits of all men, as soon as they depart from this mortal body, return to God, from whence they came; and there they receive a partial judgment from God, and are consigned either to the paradise of God or are banished from His presence. There are two places the Book of Mormon tells us of in language that cannot be misunderstood, to which the spirits of men go while their bodies lie in the tomb awaiting their resurrection. (See Alma xl: 12-14:)

And then shall it come to pass that the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles and from all care, and sorrow, etc.

And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house; and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth; and this because of their own iniquity; being led captive by the will of the devil.

Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection.

Then all the bodies that lie in the graves are called forth; not all at the first resurrection, nor in the morning of the first resurrection, but some perhaps in the last resurrection; and every soul will be required to go before the bar of God and be judged according to the deeds done in the body. If his works have been good, then he receives the reward of well doing; if they have been evil, then he will be banished from the presence of the Lord. Nevertheless, he is an immortal being, because he possesses his resurrected body. Every creature that is born in the image of God will be resurrected from the dead, just as sure as he dies. You can write that down, if you please, and never forget it, nor ever allow yourselves to have any unbelief on that account. As in Adam all die, so in Christ shall all be made alive. While we can and do see from day to day the children of men passing away from this earth, not many have yet been permitted to see one who has returned from the grave. But just as sure as we go down into the grave, through the transgression of our first parents, by whom death came into the world, so sure will we be resurrected from the dead by the power of Jesus Christ. It matters not whether we have done well or ill, whether we have been intelligent or ignorant, or whether we have been bondsmen or slaves or freemen, all men will be raised from the dead; and, as I understand it, when they are raised from the dead they become immortal beings, and they will no more suffer the dissolution of the spirit

and the body. Those who are righteous and are brought forth in the morning of the first resurrection shall be clothed with glory, immortality, and eternal lives; while those who have sinned unto death shall be banished again from the presence of God into outer darkness, where there is weeping and wailing and gnashing of teeth. Let me read a few words from the Book of Doctrine and Covenants in relation to this matter of the second death:

Wherefore I the Lord God caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say—Depart, ye cursed.

But, behold, I say unto you, that I the Lord God gave unto Adam and unto his seed that they should not die as to the temporal death, until I the Lord God should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son.

And thus did I, the Lord God, appoint unto man the days of his probation, that by his natural death he might be raised in immortality unto eternal life, even as many as would believe;

And that they believe not unto eternal damnation, for they cannot be redeemed from their spiritual fall, because they repent not.

Now it is believed by some people that the second death is a dissolution of the spirit and body from their organized condition into their native elements. For instance, the body, which is made of the earth, when the spirit departs from it will moulder away and become dissolved in the earth. This casket, or house of the spirit, goes back to dust; but by the power of the resurrection it is again recalled. The elements that composed it before are re-organized. It is brought into its former shape and form bone to its bone, limb to its limb, joint to its joints, sinew to sinew, muscle to muscle, with flesh, nerves, and every essential part thereof. All these parts will be brought forth and re-organized, and the spirit will enter the body again. The Prophet Amulek says:

I say unto you that this mortal body is raised to an immortal body; that is from death; even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption. (Alma xi: 45.)

But the question is, What is the second death? Let me refer you to the words of Alma. He says:

And now behold I say unto you, then cometh a death, even a second death, which is a spiritual death; then is a time that whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death; yea, he shall die as to things pertaining unto righteousness;

Then is the time when their torments shall be as a lake of fire and brimstone, whose flame ascendeth up for ever and ever; and then is the time when they shall be chained down to an everlasting destruction, according to the power and captivity of Satan, he having subjected them according to his will.

Then I say unto you, they shall be as though there had been no redemption made; for they cannot be redeemed according to God's justice; and they cannot die, seeing there is no more corruption. (Alma xii, 16-18.)

In this connection I will also read a little from the Book of Doctrine and Covenants. (Section 76, 31—48.)

Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth and defy my power—

They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born,

For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity;

Concerning whom I have said there is no forgiveness in this world nor in the world to come,

Having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father—having crucified Him unto themselves, and put Him to an open shame.

These are they who shall go away into the lake of fire and brimstone, with the devil and his angels,

And the only ones on whom the second death shall have any power;

Yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the suffering of his wrath;

For all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made.

* * * * * * * * * *

Who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed Him;

Wherefore He saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not, and the fire is not quenched, which is their torment,

And the end thereof, neither the place thereof, nor their torment, no man knows,

Neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof;

Nevertheless I, the Lord, show it by vision unto many, but straightway shut it up again;

Wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation.

[TO BE CONTINUED.]

A STUDY IN DANIEL.

THERE is to-day evidently a general expectation throughout the world of the coming of some epoch-making event. The current of cotemporary history seems to indicate a climax in the near future. It is looked for no less by those who view the panorama from a merely materialistic or rationalistic standpoint, than by others who endeavor to read the signs of the times in the light of revelations from on High. There is in this respect a striking resemblance between the present period of time and the years immediately preceding the first advent of the Son of God. Then, as now, it was felt that the world was on the eve of a new dispensation. Concerning the particular way in which the change was to be effected the students

of the Scriptures in the capital of David and the occupant of the seat of power in that city were as much in the dark as the Chaldean astronomers who were guided chiefly by their science, but as to the main fact they were not mistaken. The expected change came and suddenly a new dispensation was ushered in.

The error of that generation is plain. It was not that they neglected to study; for the Law and the Prophets were read in the synagogues every Sabbath. Nor did they disbelieve the Scriptures. With the exception of the Sadducees they regarded their sacred books with the utmost reverence. Nor were they as a general rule dishonest in their religious exercises. But in adhering to traditions not founded in the eternal Word, they were misled. As time rolled on they became unable to see, or to understand, the Scriptures in their fulness. Gathering the prophetic rays that illuminated their horizon, they grasped only a part. They dwelt on the kingship of their expected Messiah; they realized that He was to achieve victories and rule in resplendent glory with His enemies subdued, but for His humiliation, His sufferings, and death, and for the struggle of ages that was to intervene between His advent as the sacrifice and His appearance as the Lord of lords and the King of kings, there was no room in their thought. The latter was as clearly foreshadowed as the former, but with revelation withdrawn they failed to comprehend the full truth. Yet, as stated, the great fact remained impressed on their minds that the Messianic era was dawning, and in this they were correct. Similarly, the present expectation of a speedy change in the affairs of the world may be fully justified, though to the present generation the moving causes may be as hidden and incomprehensible as they were to the cotemporaries of Jesus of Nazareth and His followers, who failed to see in them the standard-bearers of the new dispensation.

How far it may be of importance to a practical follower of the Son of God to look into the future by the aid of reason, or of prophetic writings, or new revelations, is an interesting question. There are those who regard all attempts to penetrate the veil as useless; others dwell so much in the atmosphere of apocalyptic mists that they neglect the duties of every-day life. Both are wrong. The present with its duties and circumstances is what first concerns a practical believer. To a sailor steering for a distant shore the details of his voyage day by day are what chiefly occupy his thoughts. These he dare not neglect, lest a mistake should prove disastrous. Attention to the winds, the currents, the proper course every hour, is what insures a safe journey. Yet he must possess some pre-knowledge of the future, since it would be impossible for him to regulate his course without a general idea of that which is before him until the harbor is reached. Man on life's ocean is very much in the same position. His first concern is to discharge his duties day by day, thereby regulating his course according to the destination of his journey, but in doing so he will, like the sailor, consult the charts that give him some knowledge of what the future probably will bring.

This is the very object of prophecy. "We have also a more sure word of prophecy," says one of the ancient Apostles, "whereunto ye do well

that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

One of the most wonderful predictions given in ancient times is that recorded in the last two chapters of Daniel. It is remarkable because it does not consist of unintelligible symbolical language, but is, as it were, an abstract of a heavenly record, the Scripture of Truth, which was read to the Prophet by a heavenly messenger. It partakes therefore of the nature of a history, written before-hand, but it is so plain that infidels have denied that it was written at the time of Daniel. It concerns the ancient covenant people chiefly, and touches their history "in the latter day." It was further sealed up until the time of the end with the promise that finally its meaning should become perfectly clear. And it is remarkable, because it shows how the events of the visible world are connected with those of the invisible one.

This wonderful vision commences with the Persian empire, noticing Xerxes and his famous march upon Greece. This is in the 2nd verse of chapter 11. In the 3rd verse the rise of the Grecian empire is described, followed by its division into four smaller kingdoms. Of these the northern kingdom, Syria, and the southern, Egypt, are particularly noticed because of their influence on the history of the Jews. Bishop Newton has pointed out with much painstaking regard to details how the prophecy was literally fulfilled. The histories of Seleucus Philopater and Antiochus Epiphanes are particularly distinct.

In the 31st verse the Prophet sees the conquests of the Romans who finally polluted the sanctuary and set up the "abomination that maketh desolate." Then follows reference to the spread of Christianity and the Roman persecutions (v. 32, 33;) the establishment of that religion by Constantine, which the angel fitly describes as "a little help," (v. 34;) because persecution ceased although it was followed by indescribable corruption and the loss of some of the best gifts of God.

With the 39th verse a new period begins. It is still Rome, but no longer under Pagan but Papal rule.

With the 40th verse another period is ushered in under the names of the king of the south and the king of the north, which the best commentators have applied to the Mohammedan inundation of the world, first under the Saracens and then under the Turks. There can hardly be any doubt as to the latter, since it is expressly stated by the angel that this latter king "shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape." This corresponds exactly to the Turkish empire and rule, and so far as known to no other.

In view of this fact the closing touches of the history of this rule, as given by the angel, are particularly interesting. He says:

But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away

many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

This is evidently still future, but is sure of fulfilment in the due time of our Lord.

The overthrow of this power is, according to the 12th chapter, followed by a peculiar activity for the deliverance of the covenant people:

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

The heavenly messenger having concluded the reading, the vision of the Prophet was opened, and he noticed that there were other beings from the unseen world present who evidently had followed the reading with much interest. One of these asked for information as to the time set. "How long shall it be to the end of these wonders?" The solemn reply was: "It shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

It cannot surely be considered a far-fetched conclusion that "time, times, and a half" is identical with the 1,260 days, or years, during which the church, according to the Apocalypse, should remain in the wilderness; for from a higher point of view, the end of the fearful reign of the power of darkness begins with the re-appearance of the Church of Jesus Christ on earth. As the first coming of our Lord was the signal of the outburst of songs of joy among the heavenly hosts, who saw in that event the establishment of "peace on earth;" so the foundation of the Church of Jesus Christ of Latter-day Saints was undoubtedly to them the assurance of the final victory of the Son of God.

It would be folly to attempt at this time further calculations as to times and seasons, but these general conclusions seem to be fully warranted by the prophetic statements themselves.—*Deseret News.*

FACTS AND EVENTS.

Since the interesting discovery of Professor Röntgen in his experiments in photography, Professor W. D. Crumbie of New York has been at work somewhat in the same line. The latter now announces that he can prodnce pictures without the tubes employed by Professor Röntgen, and he concludes therefore that the cathode rays are not essential in the process. His theory is that the pictures are produced in some mysterious manner through magnetic influences. Mr. Crumbie used two Edison-Lande phonograph batteries. The primary circuit was established from these batterries to a small inductive coil, from which secondary wires were run to two brass plates. Two coins and a key were wrapped in two folds of Bristol board and placed between two gelatine plates and the bundle thus formed was placed in an ordinary photograph holder, which was set between the metal plates. To avoid all possibility of light, the experimenter placed a photographer's cover over the apparatus. After an exposure of thirty hours, Mr. Crumbie's work was rewarded in a most astonishing way. He found that the objects had been photographed clearly and distinctly without the use of the tubes at all. Afterward he made a picture of a Columbian half-dollar on carbon paper without the wrapping of Bristol board. The picture revealed clearly the letters and date.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 12, 1896.

CHRIST'S TEACHING APPLICABLE TO ALL.

One very prominent characteristic of the teaching of Jesus Christ was the frequency with which He interspersed His sayings with beautiful comparisons, metaphors, and parables. His method of instruction was a model for all subsequent generations, and the best that can now be done by the foremost teachers is but a feeble imitation of what He did. Were His sayings interpreted in that broad spirit in which they were uttered, there would be an end to much of the misunderstanding and disagreement which exist among those professing to follow Him.

We know of instances where members of the Church have given way more or less to a narrow application of Christ's utterances; in each case an investigation will show that these people have taken credit to themselves for having complied with the divine instructions contained in one of the parables, yet they are unwilling to accord the same degree of credit to others who may have performed a good work, but of a different kind. For instance: In the parable where Jesus tells of the different servants who were entrusted by their master with various numbers of talents, and each one was expected to improve upon that which had been given him; the rich man of the present day will say that inasmuch as Jesus mentioned a Roman coin and talked of dealing with money changers, He must have referred to money, and this person now consoles himself with the thought, that when the great day of reckoning comes he will be able to give a good account of his stewardship, for he can point to his wealth and say he has increased it two or three fold as the case may be. The learned man says that his rich neighbor is entirely mistaken; that Jesus did not mean money, but rather He warned His disciples against obtaining it, as it was hard for a rich man to enter the kingdom of heaven; he thinks that "talents" means the faculties of the mind, and any one who neglects to obtain all the knowledge possible in this life will be reckoned as the slothful servant who hid his talent in the earth. He who devotes his time to charitable work is liable to despise the efforts of his rich and learned neighbors, and say that their wealth and knowledge will avail them nothing in the day of judgment. So it might be continued to point out the multitude of different people who wrap themselves in the mantle of their own self-righteousness, and think they are the ones who come nearest to doing what Christ meant when He spoke of increasing their talents.

The question then arises, To what did Jesus allude, when He gave this parable? Because each person is desirous of being able to obtain com-

mendation from God when an account of his life's labors shall be given. Let it be remembered that Christ was the Savior of *all* mankind; the effects of His atonement will be felt by every child of Adam, to the extent that all will be resurrected. The rich and the poor, the high and the low, the learned and the ignorant, the righteous and the wicked, of all ages and times, will be raised from the dead. Then since this is true, can it be consistently said that Jesus would confine Himself in His teaching to the few who may have become wealthy, or to others who have obtained a little more technical learning than their neighbors? Certainly not. There is no doubt that He did mean each one of these classes, but the mistake is made by them in thinking He meant only the one. The faculties of the mind, and even the vitality of the body, have been given to those who possess them for a wise purpose, and any one who neglects to use them properly will be accounted as he who buried his talent in the earth. Those who make use of them for good will be among the ones who will receive commendation, as did they who doubled the money entrusted to them. The rich, the learned, the great and mighty ones of the earth, if they have made proper use of their means, their knowledge, and their power, need not fear that their course will not be approved of God: but if the opposite course has been pursued they have need to fear and tremble, for they will be held to a strict account of their stewardship.

It can be safely said that the parable of the talents applies to every person upon the face of the whole earth, for all have been blessed with capabilities in some direction or other, and these they are expected to improve upon. The principles of eternal truth cannot be confined to one or two single phases of man's existence, any more than the sunlight can be confined to one small city or country. The light and heat of the sun make the tiniest flowers and the largest trees grow; they are necessary to all of these, but what folly it would be to say that only one flower or plant was intended to receive benefit from them. So it is with the light of the Gospel. It cannot be monopolized by one so as to prevent another from basking in it, when both do the will of the Lord. "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." B.

ARRIVALS.—The American Line Steamer *Pennland* arrived in Liverpool on March 5, having on board for the British Mission—Alvin B. Kempton of Curtis, Arizona; George Humphreys of Paris, Idaho; Christopher Wilcock of Huntington, Utah; Robert Winn, Francis C. Sells, and John H. Brough, of Nephi, Utah. Elder Thomas J. Smedley of Paris, Idaho, also came on the vessel, for the purpose of obtaining genealogical information. The weather was quite stormy during three days of the voyage, but except this there was nothing unpleasant experienced. All are well.

APPOINTMENTS.—Elder Alvin B. Kempton has been appointed to labor as Traveling Elder in the Cheltenham Conference.

Elder George Humphreys has been appointed to labor as Traveling Elder in the Nottingham Conference.

Elder Christopher Wilcock has been appointed to labor as Traveling Elder in the Sheffield Conference.

Elder Robert Winn has been appointed to labor as Traveling Elder in the Liverpool Conference.

Elder Francis C. Sells has been appointed to labor as Traveling Elder in the London Conference.

Elder John H. Brough has been appointed to labor as Traveling Elder in the Leeds Conference.

BRIGHAM YOUNG AND MODERN UTAH.

FROM an article in the *Cosmopolitan*, published in New York, written by John A. Cockerill, we make the following extracts, showing his view of the character and work of President Brigham Young:—

My travels on this globe of ours may be said to be longitudinally confined to Turkey in the East and Utah in the West—from Moslem to Mormon, so to say. A recent visit to Salt Lake City convinced me that from a sociological standpoint the followers of the Prophet Smith are more interesting as a study than the followers of the Prophet Mahomet. There are three quaint and unique cities on the continent—Quebec, St. Augustine, and Salt Lake City. One must needs see the latter—the capital of the Church of Jesus Christ of Latter-day Saints, with its great ten-acre blocks, its broad, rectangular streets, its mountain water system, its queer Mormon walls, temple, and tabernacle—to appreciate the marvel of the Mormon exodus of 1846, and the stupendous works of Brigham Young, that wondrous leader and builder. After a somewhat close study of the achievements of the Mormons of Utah I am constrained to say that if I were called upon to name three great natural leaders of men who have figured in the foremost ranks in this country's history, I should feel compelled to place Brigham Young in the list. The force, the foresight, the will-power, and the sagacity of this man seem to me marvelous as I contemplate him through cool vistas devoid of prejudice.

The educated class of Mormons are essentially sociable. It was the order of Brigham Young that his colonists should be kept steadily at labor in the daytime, while the evenings should be given up to social entertainment. He specially commended dancing. In every ward of the city of Salt Lake there is a Mormon building containing a hall for meetings and dancing. Frequently these dances are opened with a sort of "grace" on the part of the presiding bishop. The young people are all adept in dancing. Music is also much cultivated, as well as private theatricals. There is scarcely a young Mormon woman in Salt Lake City who has not had a musical education. The schools, which are among the finest in the country, all teach music. Nearly every young woman performs on the piano, harp, or violin. Many are showing great talent and are being sent abroad to be further educated. The prettiest and sweetest-natured girl I have seen in many years, I was presented to at one of these Mormon dances. She is only sixteen, and yet she is recognized as a violin virtuoso, and is soon to go to a conservatory in Paris. It is the boast of the Mormon

leaders that they can produce with home talent, and most acceptably, any opera that New York can present. The great home-made organ in the tabernacle—marvelous instrument that it is—has been a great educator to these people cut off for years from the world of art. The tabernacle choir of five hundred voices is a specimen of what the Mormons can do in a musical way. Young men are taking to art in various forms. I met many promising young painters and sculptors, and was told of others in the schools of Munich, Paris, and Rome. The fact is, the rising generation of Mormons is to be heard from. It is made up of the grand-children of strong men and women who developed under persecution and privation. A people who could drag their weary way across the unknown plains from the Mississippi River to the valley of the Salt Lake, ever in a state of apprehension, often hungry and never comfortable; who could labor incessantly, fight Indians while erecting a new world, and love and protect while facing a future more uncertain than usually falls to the lot of man, could not fail to be followed by progeny blessed with physical and intellectual vigor. I predict that before a great while the dramatic and lyric stage will both draw heavily upon the artistic talent of Utah.

One cannot even spend a day in Zion without forming an exalted opinion of the executive ability and phenomenal foresight of Brigham Young. The stamp of this famous leader is upon everything. From that July day in 1847 when the first detachment of the migrating Saints wound down the pass in the Wahsatch mountains into the Valley of the promised land, and Brigham, feeble from illness, struck his cane upon the ground and proclaimed, "Here shall we build our temple," down to the day of his death, his masterful activities were in play. Not only in the architecture, but in the naming of the streets of his city, his originality is manifest, for who can successfully wrestle with street nomenclature which embraces "West Third South Street?" To this spot Brigham brought his host without the loss of a single person—led always by his vision—and here he located, despite the protest of old frontiersmen such as Bridger. "I will give you a thousand dollars," said Bridger, "for the first ear of corn ripened in the valley." Droughts had parched the valley until it was as arid as a limekiln. President Wilford Woodruff told me how he, as a youth, anxious to be at work, planted a half bushel of potatoes, which he had brought from Missouri, within a half-hour after the leader named the spot where the new city should arise. He managed to save the seed. The first scanty crop of the colonists was attacked by grasshoppers, and gulls came from the great lake and devoured them. In this Brigham saw a miracle, and the gull is held in the same reverence in Utah that the stork enjoys in Germany. In the Great Salt Lake, Brigham saw the Dead Sea, and in the river which skirts it, the Jordan. To him the journey across the plains was as the exodus of Israel's children. Everything was bent to his will and purpose. In creating his system he was arbitrary, and at times almost tyrannical, but he needed to be for, as Macaulay says of Hasting's rule in India, he was as the baker who, before he can bake a loaf, must first till the soil, reap, build a mill, and erect an oven. The new temple, which was forty years building and which was recently dedicated, is a splendid monument

to the genius of Brigham Young. It cost five million dollars. Before its dedication invitations were sent to many Gentile citizens to visit and inspect it, but now it is a holy sanctuary into which only the elect may come. They who enter enjoy eternal life. The temple, massive and pervading as it is, will not stand the application of the strict rules of architecture. It is unique. It is the creation of Brigham Young from foundation to the gilded heraldic angel, Moroni, on the topmost spire. So is the Eagle Gate, with its twenty mile street leading up to it, the Bee-Hive, the Lion House, and the Endowment House. From tabernacle to temple and tithing-houses, the architecture is Brighamesque. Salt Lake City, with its sixty thousand inhabitants, its inviting foliage, its parks, its temples, its factories, its homes—many of them not larger in superficial area than a sleeping-car—stands as the noblest example of organic colonization in the world. The new temple, to be appreciated, must be seen from a plateau behind the city. It then looms up in majestic lines, lacking the Gothic grace of the Milan cathedral, but filling the whole valley with its ponderous proportions, somber, yet inspiring.

No one can give intelligent study to the career of Brigham Young without admiration for the genius which directed him. He would have been a great man and leader in any department of life. What a soldier he would have made! In the early days Brigham laid down as his policy: "It is cheaper to feed Indians than to fight them." Yet when nothing but fight would answer the savages he accommodated them. How many lives the Young policy would have saved had our resentful frontiersmen followed it!

As prejudice wears away under the attrition of time and increasing intelligence, Brigham Young stands out in strong, clear light. His power, originality, and genius as a leader are everywhere recognized. He sleeps obscurely now in a bleak, lonely graveyard in a corner of the great city which he created, but the sons of the men who persecuted him and embittered his closing days will yet set up a statue in his honor and the world will ever know him as the "Founder of Utah."

As I have said, the work of building up the Mormon Church is going on vigorously. Material progress is also aimed at. The Mormons of Utah are the most patient and industrious people I have ever seen. The theory of Brigham Young was that the poor of the earth who came to his colony should have lands, and homes, and education, and that their chief happiness should be found in toil. Behold the results of such a policy—churches, school-houses, factories, mines, railways, and wealth on every hand. Even to-day there is talk of a railway between Salt Lake City and Los Angeles, California, under Mormon auspices.

Thus, within the short space of half a century, a great State has sprung up in the land, as it were, before our very eyes. Its fame, with that of its founder, has become world-wide. The name of Brigham Young as leader, legislator, and ruler, will go down to posterity in the foremost rank, and glorious, indeed, is the legacy he has left behind. He was a man of which any sect and any country might be proud—of the metal from which heroes are made. And the city which he laid out and governed stands to-day, with its silent temple, an eternal monument to the little band which

fought its way, with privation and suffering, across a continent. It is seldom given to the founder of a state that the body which he has organized shall grow to such marvelous completeness and maturity within fifty years. Nothing which Brigham Young planned in the self-exiled community of 1847 has failed to reach a well-rounded fulfilment in the modern Utah.

While the once-great sect of Quakers in this country is dying out: while the communities of Shakers are passing from sight: while Dunkards are disappearing, Oneida communities and the Brook Farm Association are being forgotten, the great Mormon colony of the west is flourishing and expanding with new influences. It remains to be seen whether it can retain its concrete form and settle itself to new conditions. If so, four states of this Union must for years pass under its social and political domination.

THE FINDING OF ROMAN ALTARS.

THE task of deciphering Roman inscriptions, like that of reading old manuscripts, must always be "caviare to the general." Their grotesque characters and quaint abbreviations are matters requiring more study and patience than most people can afford to devote to such a subject; but the results obtained by the labor of experts are frequently of general interest if they can be presented to the public in a palatable form. For instance, at Birdoswald, a well preserved camp near the Gilsland station of the Newcastle and Carlisle Railway, a number of altars have been found, all bearing the same formula, "I.O.M.," and erected to Jupiter, the "best and greatest" of the gods by the 1st cohort of Dacian troops. At first sight the discovery of so many similar stones does not appear to advance our knowledge of history to any appreciable extent, but in the present instance it is the very reiteration of the inscription which is valuable evidence to the archæologist. For if we turn to the pages of the "Notitia Imperii," which comprises an official army list of the Roman Empire, compiled about the year 300 A.D., we shall find that the 1st cohort of Dacians formed part of the Roman garrison of Britain, and were stationed at Amboglanna, and we may therefore safely conclude that Birdoswald is the site of the ancient military station of that name.

Again, in the year 1870, no less than seventeen Roman altars were discovered at Maryport. They had been buried face downward in pits and covered with stones and earth, and they appear to have been carefully concealed in order to preserve them from destruction. Seven of them were dedicated by the Præfect for the time being of the 1st cohort of Spanish troops. On reference to the Roman army list we notice that the 1st cohort of Spaniards were quartered at Axelodunum, and thus we learn the name by which the Cumberland seaport was known to the people of Rome. The cohorts which formed the Cumberland garrison were composed of Astures from Spain, Moors from Northern Africa, and Dalmatians, Thracians, Dacians, and Pannonians from the Balkan Peninsula, while the Northumberland garrison consisted for the most part of Gauls

and Germans. Camden relates that there was formerly a tradition amongst the inhabitants of the village of Risingham, in Northumberland, that "the place was long defended by the god Magon against a certain soldan or pagan prince," and the story was not destitute of foundation, because two altars had then (1607) lately been taken out of the bed of the river, one of which bore the inscription, "Deo Mogonti Cad," and the other "Deo Mouno Cad," which means "To the god Mogon of the Cadeni" (Camden's "Magna Britannia," translated by Bishop Gibson, ii. 903). The syllable "Cad" is generally believed to be an abbreviation of "Gadenorum," for the Roman characters C and G are so similar in form that they are often used interchangeably in such inscriptions. The Gadeni were a clan of native Britons inhabiting Cumberland and Northumberland, and forming a sub-tribe of the Brigantes, who occupied all the northern counties of England. The inscriptions to Mogon have all been found in the neighborhood of the Roman Wall, and are of an especially barbarous character, so we may infer that Mogon was a god of the soil, with whom the Roman legionaries stationed in the locality thought it expedient to keep on good terms.

Veteres, or Vitires, was another god whose name is not to be found in the classical literature of Rome; but the garrisons stationed along the line of the Great Wall erected altars to his honor, and it has been conjectured that he also was a deity whom the native Britons of the district worshiped. During the Scotch Rebellion of 1745 General Wade, who commanded the English forces at Newcastle, expressed himself unable to march to the relief of Carlisle because there were no roads by which he could bring up his artillery. So, shortly after that date, a new "military road" was constructed, at the public expense, connecting Newcastle and Carlisle. It ran along the line of the Roman Wall (which was built by the Emperor Hadrian about 120 A.D.), and the engineers fully availed themselves of the convenient quarry which it afforded for supplying the materials necessary for road-making. It was during the progress of these works, near Thirlwall Castle, that an altar inscribed "Deo Sanc Veteri" was brought to light and presented to the Society of Antiquaries. Another altar, in the possession of the same Society, was found at Benwell, near Newcastle-on-Tyne. The latter has a sacrificial axe and knife sculptured on its side, and the inscription "Deo Vetri Sant." A second altar from the same place bears the single word, "Vitirbus," incised upon its front. It is evident that the rustic sculptor was an uneducated man, for he has mistaken the name of Veteres for a plural form, and has attempted, with but scant success, to give it a dative termination. Hodgson says that "Vithris" was one of the names of the god Odin, and cites a passage from the "Death-song of Lodbrok," in which it occurs: "I will approach the courts of Vithris with the faltering voice of fear." The worship of Vithris (if such it was) may possibly have been introduced into the island by the Mœatæ, who are believed by some to have been immigrants from Scandinavia or from the northern coast of Germany. The Mœatæ dwelt beyond the northern wall (Graham's Dike), and in the year 208 A.D. were threatening the safety of the Roman province of Britain to such an extent that

the Emperor Severus found it necessary to come to York in order to lead a punitive expedition against them and their allies, the Caledonians. On the other hand, his cult may have been imported by Teutonic soldiers. The figures of a boar and toad sculptured upon one of his altars from Ebchester, Durham (Horsley, No. 6), throw no light on the subject of his origin.—*Gentleman's Magazine.*

UTAH NEWS.

(Summarized from State papers.)

There has been spring weather in St. George, and Washington County, for over three weeks. The trees are budding, and fall crops are being irrigated. This latter is being done more on account of the threatening drought than present necessity.

The presiding authorities of Box Elder Stake have decided to rebuild the Stake Tabernacle which was recently burned. Although the people in the wards of the stake have lately erected several meeting houses, and money is hard to obtain, yet it has been deemed best to commence the new building as soon as the weather will permit.

It is possible that Salt Lake City will be the meeting place of the next session of the National Educational Association of the United States. Dr. J. E. Talmage, President of the University of Utah has been attending a session in Jacksonville, Florida, and sent word to the Governor of Utah and the Mayor of Salt Lake City asking if the people would welcome the teachers provided they should come. An affirmative reply was quickly wired back by both these officers.

A bill passed by the State Senate proposes to charge fifty cents per one thousand dollars of capital stock of companies which shall hereafter incorporate in Utah. This, it is thought, will prevent the forming of corporations by irresponsible parties, or those who have not the necessary funds to pay for the stock subscribed. Owing to the liberal laws regarding incorporated companies in the past there have been some organized with the view of creating fictitious values on property, and considerable injury has resulted to innocent purchasers of the stock. The bill mentioned will do away with this evil, partially at least.

The Faculty of the Utah University has petitioned the United States Congress to adopt the Metric System of weights and measures as the standard in the United States. The reasons given for asking this to be done are: The Metric system harmonizes with the decimal system of money of the United States; it has been adopted by the leading nations of the world, except England and America, and the English people are urging Parliament to make the system obligatory in that country within the next two years; the system is recommended by leading educators all over the world, and its adoption would reduce and simplify the labor of the educational system.

Parties interested in the waters of Provo River are discussing the feasibility of combining all the canal companies on the east side of the stream, and building one canal large enough to carry water for all the land irrigated from the several smaller ditches. If this is done the water for this new canal will be taken out higher up than has heretofore been done and in this way some new tracts of land will be brought under cultivation. There will not be nearly so much water wasted as now. In addition to these advantages to the land there can be a great deal of power generated by the water which will be used on the lower lands, without interfering in the least with irrigation. Another benefit it is thought will accrue from keeping the water out of the river which has hitherto caused the very lowlands to be swampy. A small amount of draining at least will make these fit for cultivation. President Young in the early day of Provo advised the step to be taken which after nearly half a century is seen to be the correct one.